

April 1
1926

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance." DOCTRINE AND COVENANTS 18: 11-12.

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DIVINE PURPOSE IN MAN'S CREATION*

ELDER BRIGHAM H. ROBERTS

OF THE FIRST COUNCIL OF SEVENTY AND PRESIDENT OF THE
EASTERN STATES MISSION

I THANK GOD FOR MUSIC, and for these gifted sons and daughters of God who vocally and on instruments can produce it. If I could only preach the Gospel as these gifted sons and daughters of God sing it, and could produce in the souls of men the thrills that come to me when the truth is set to music, and artistically rendered, I would ask no other wealth or gift from God.

When the sessions of our conference closed on Sunday afternoon I felt that if nothing more should be added this conference would go down in history as of great importance, because of the treatment that had been already given upon great and fundamental principles, principles of highest importance, and especially at this present time, and in view of the waves of religious thought and irreligious thought that are sweeping over our nation, and I presume other nations also. But when I stand before you to make my own very humble contribution to this historic conference, it is with a great deal of misgiving, and I approach that brief and humble task with much trepidation.

*Address delivered at the fifth session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 6th, 1925.

On my way home from the Eastern States I bought some magazines with which to while away the tedium of the journey, and in one of them I was attracted by this title: "It is a Wise Father Who Can Answer His Own Child."

In the course of setting forth that thought the father who wrote the article describes how a son about eight years of age said to him one day:

"Daddy, why are people?" The father felt that "an armful" had been handed him, according to his own confession. So he stalled a little and replied to his son that that was a question that had been debated some five or ten thousand years, and it was not quite certain yet that anybody had found the right answer.

"Well," said the boy, "that's funny." Then, after a silence he said again: "Daddy, don't you think that is funny?" The father again stalled and he said: "Well, it is just possible that if we knew everything life would not be so very interesting." "Well," persisted the boy, "I think it is funny. Now I have to go out and play ball the rest of the afternoon, and if you find out anything I would like to hear it at dinner."

Now of course that may be a strange way of presenting a great theme. It has been much thought of, and the question put in a more worthy form. I think perhaps the poet-prophet of Israel, King David, stated the question in a manner much more worthy, and I call your attention to it. It is very familiar to you, but I am sure it is worthy of your further consideration:

O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. . . .

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field;

The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O Lord our Lord, how excellent is thy name in all the earth!

David here asks some very important questions. He does not answer them, however, either in this Psalm or in any subsequent one. St. Paul quotes this passage from David in his letter to the Hebrews, but he does not answer the questions. This passage brings up the question of the purposes of God in the creation; but these two prophets, David and Paul, do not give answer to the questions they ask. None of the philosophers outside of those cults that have been recognised as founded upon revelation from

God have ever answered these questions in any authoritative way. It may seem like a bold statement, but it is true, nevertheless, that there is no answer contained in the Old Testament to these questions. In all the revelations that are given in the Old Testament there is no declaration made of the purposes of God in the creation. I am going to ask you to go one step further, and to bear with me while I say to you that neither in the New Testament is there any adequate declaration that satisfies the inquiring mind upon that subject. The only scripture that comes anywhere nearly touching it is found in the following :

Thou art worthy, O Lord, to receive glory and honour and power : for thou hast created all things, and for thy pleasure they are and were created (Rev. 4 : 11).

That is the nearest, either in the Old or in the New Testament, in all that is written—the nearest approach to an explanation of the purpose of God in the creation. I think you will agree with me that that is not very satisfactory to you or to me or to mankind in general. God has created all things and for His pleasure they are and were created. All right, but where do we come in? And what explanation is that to us of the purposes of God in our creation?

I call your attention to the fact that this father to whom the lad propounded his question, confessed that he had been “handed an armful.” He did not, however, regard the question of his boy as “silly.” “On the contrary,” said he, “it is so fundamental that it bowls one over.” And then he adds this thoughtful remark:

“Think what it would mean to the human race to have an answer that every one of us would accept. That I should say would be quite a neat little achievement;” that is to give an intelligent, acceptable, and, I will add, an authoritative answer to the question, “Why are people?” Or in other words, what is the purpose of God in the creation of man? I have rather boldly said that you can find no answer in the Old Testament nor in the New Testament. But now I will ask you to follow me for a few moments in some suppositions I am going to make.

Suppose that in some catacomb in Egypt, or some musty tomb of ancient prophets, a fragment of parchment could be found that could be well established as containing the very words of the great prophet Moses; and suppose that fragment should contain this statement :

This is my work and my glory, saith the Lord, to bring to pass the immortality and eternal life of man.

What would be the result upon the thought of the world if by human means such a fragment of parchment could be brought forth and established as undoubtedly the utterance of the great prophet of Israel, Moses? It would be regarded, I warrant you,

as the most valuable utterance that had occurred among men. Aye, its value would be greater in giving enlightenment to men as to the purposes of God in the creation of man than all else that is written in the Bible; and as a discovery it would be as important as the discovery of the original tablets on which were written the Ten Commandments would be.

Again I will ask you to suppose that under similar circumstances and by human means, another literary discovery was made that should read as follows—this is a second fragment that we will suppose has been discovered:

Man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy;

And when separated, man cannot receive a fulness of joy.

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth.

That is to say, the light by which truth is discerned. I would like to make this addition to the foregoing quotation. It does not occur in this same passage, but I would like to make this addition to this scrap of supposed parchment, and have it included in our whole supposition:

The spirit and the body are the soul of man.

And the resurrection from the dead is the redemption of the soul.

Now let us add these statements together in these supposed parchment fragments, then put the two together—the one from Moses and this passage just quoted. We would then have:

This is my work and my glory—to bring to pass the immortality and eternal life of man. . . .

The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy. . . .

The spirit and the body are the soul of man.

And the resurrection from the dead is the redemption of the soul.

Now, I begin to see forming a marvelous, a splendid, a worthy conclusion, out of these discovered fragments—the purpose of God in the creation of man. It is the purpose of God to bring to pass the immortality and eternal life of man, because a union of spirit and element is essential to the fulness of man's joy. That immortality and eternal life is brought to pass by the indissoluble union of the body and the spirit of man, by which he becomes soul—one, united, inseparable, an entity indestructible, and put in the way of attainment of a fulness of joy. But the end is not yet.

I will ask you to suppose the discovery of another fragment of manuscript from ruined temple, from catacomb or from musty tomb, and yet its antiquity and its authenticity as going back to

an inspired man of God—a prophet—may not be questioned. We will suppose this third discovered, sacred parchment should say this—I will ask you to mark the beauty of it:

All things have been done in the wisdom of him who knoweth all things.

Now that has in it the music of inspired poetry, to me. It also has a depth of philosophy that is quite wonderful.

All things have been done in the wisdom of him who knoweth all things.

Perfect wisdom can come only from perfect knowledge, and here you have the two combined—perfect wisdom rising from perfect knowledge; all things ordained for the earth and the inhabitants thereof have been wrought in the highest wisdom, according to the declaration of this third discovered fragment we are supposing. And then the rest of the fragment must be read to get the full import of its meaning. I will read the two beautiful lines I have in mind together:

All things have been done in the wisdom of him who knoweth all things.

Adam felt that men might be; and men are, that they might have joy.

And thus these fragments of truth—we will say for the moment from ancient parchment just discovered—have enlightened the world on this great theme as no other utterances have ever enlightened the children of men. If they could only be discovered in the way we have supposed, it seems to me that there would rise up from all the hosts of men peans of praise to Almighty God, for this great light shed abroad upon the minds of men with reference to the purposes of God in the creation; and especially as to the creation of man.

Now we will drop the suppositions assumed. These three great utterances constitute the message of "Mormonism" to the world upon this great theme. The first comes from a fragment of the teachings of the prophet Moses, found not in dusty tomb or ruined temple, but revealed to the Prophet Joseph Smith before this Church of ours was six months old. The second comes from a revelation from God to him, in the year 1833. The third contribution comes from our Book of Mormon, and is the contribution of sleeping nations once inhabiting the American continents, a message through their prophet leader to the modern world, and a contribution to the modern world for its enlightenment. How splendid all that is!

We are not quite through, however, with this magazine lad's questions yet; nor with David's sublime questions. We have learned a little about the purpose of God in the creation, but the other part of the question still remains: What is man that God is mindful of him? Or the son of man, that He visits him, and gives him dominion over His works?

Only just a moment can be devoted to the great theme. I quote the words of the Christ in that last prayer of His in Gethsemane:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee."

I quote that scripture because without any equivocation it declares by the lips of the Christ Himself the fact that He is the Son of God; and now He says:

"Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Here the Christ proclaims both the preexistence of His own spirit and the glory He had with His Father before He came to the earth. These doctrines used to puzzle those among whom He moved when in His earth life. In controversy with the Pharisees on one occasion, when they were boasting about Abraham being their father, He said:

"Your father Abraham rejoiced to see my day: and he saw it and was glad." "Oh," said they, "you are not yet fifty years old, and hast thou seen Abraham?" And He answered, "Before Abraham was, I am."

Reference was made by President Ivins on Sunday to that most marvelous of all revelations on the preexistence of the spirit of the Christ given to Moriancumer, the brother of Jared. So complete was that vision, so certain it was, that the Prophet, as he beheld the finger of the Lord stretched forth, exclaimed: "I knew not that the Lord had flesh and blood." This view was corrected by the Lord, who said:

"This is the body of my spirit, and as I appear unto you in the spirit, so will I appear unto my people in the flesh." In other words, it was the spirit form of the Christ which Moriancumer beheld. It is the spirit that gives form to the whole man. The spirit out of the elements in this earth-life clothes itself with this beautiful garment, the human body, which in the providences of God shall be made immortal. This through the processes, first of birth into mortality—earth life; and after that, birth into immortality through the resurrection. Through these processes shall come forth those personages who shall be eternal—a union of spirit and element that shall be indissoluble. The mortal state is but a prelude to that immortal life, and to that "eternal life" which shall include with it an eternal union with God, a union that shall lead to the eternal progress and development of the divine intelligences that inhabit these bodies.

(Continued on page 202)

THE MOST SOLID COMFORT one can fall back upon is the thought that the business of one's life is to help in some small way to reduce the sum of ignorance, degradation, and misery on the face of this beautiful earth.—GEORGE ELIOT.

STATISTICAL REPORT OF THE BRITISH MISSION

FOR THE YEAR ENDING DECEMBER 31ST, 1925

Conferences	Conference Presidents	Mission-aries			Local Priesthood				Members	Children under 8 years old	Total No of Sons	Baptized	Fcom' unlocated	Died	Answered Calls While Tracing	Invitations In Whole	Gospel Conversations	Tracts Distributed	Pamphlets Distributed	Copies of the Book of Mormon Distributed	Other Standard Church Works	Meetings Held			
		Apostles	H. Priests	Seventies	Elders	Ladies	H. Priests	Elders															Priests	Teachers	Deacons
Birmingham.....					15	20	21	9	39	470	70	629	14	3	7	16728	436	5161	74060	3894		59	9	575	
Bristol.....					1	9	4	5	1	3	93	27	133	1	2	4	32106	92	7303	169746	3961	31	11	514	
Free State.....					2	8	2	6	6	31	11	58	10	1		8211	94	1085	5317	637	17	5	222		
Reginald F. Beames					1	11	8	6	6	17	193	37	267	5	2	1	8864	514	6937	34520	1996	166	46	532	
Hull.....					1	11	15	18	16	35	482	61	627	15	11	13852	44	7685	88963	1903	46	23	466		
Leeds.....					1	12	8	27	8	38	490	49	620	29	2	21084	110	7223	107959	1638	27	39	556		
R. W. Openshaw.....					1	12	31	24	12	28	492	69	657	12	4	14830	65	5090	120926	1334	38	74	500		
Liverpool.....					1	12	31	22	32	311	40	419	18	15	4	9734	122	6183	92848	4279	76	31	627		
Devil B. Stewart					1	12	31	22	32	311	40	419	18	15	4	9734	122	6183	92848	4279	76	31	627		
Alvanus H. Parry.....					2	10	15	23	8	42	417	89	594	17	13	5	17268	68	4937	137232	910	53	8	556	
J. M. Armstrong.....					1	11	16	10	3	122	21	166	16	8	5	24533	130	6840	60536	1912	94	16	312		
Leland N. Wight.....					1	10	6	10	3	141	60	485	13	8	5	15862	215	4158	67566	1464	45	9	168		
Reed Moss.....					1	7	9	17	6	22	203	37	294	13	3	14691	280	6746	109897	4849	72	28	701		
Jesse W. Thomson					11	15	18	7	28	284	42	394	4	1	4	26603	246	4930	104299	2516	75	39	357		
James H. Bowns.....					13	15	18	4	1	7	104	16	136	6	12	3	12154	28	2249	38976	1280	13	6	217	
Charles J. Ford.....					1	3	1	4	4	1	104	16	136	6	12	2	21184	528	8448	92162	6112	65	7	292	
Uster.....					1	8	7	2	4	83	10	113													
Welsh.....					4	1																			
L'pool Office.....																									
Totals.....		1	2	8	149	3	1	199	218	98	321	4116	639	5592	168	58	57	255204	2968	84975	1305007	38685	917	351	6595

THURSDAY, APRIL 1, 1926

EDITORIAL

CHRIST IS RISEN

SATURDAY, the Jewish Sabbath, had passed, and the night preceding the dawn of the most memorable Sunday in history was well nigh spent, while the Roman guard kept watch over the sealed sepulchre wherein lay the body of the Lord Jesus. While it was yet dark, the earth began to quake; an angel of the Lord descended in glory, rolled back the massive stone from the portal of the tomb, and sat upon it. His countenance was brilliant as the lightning and his raiment was as the driven snow for whiteness. The soldiers, paralyzed with fear, fell to the earth as dead men. When they had partially recovered from their fright, they fled from the place in terror. Even the rigour of Roman discipline, which decreed summary death to every soldier who deserted his post, could not deter them. Moreover, there was nothing left for them to guard; the seal of authority had been broken, the sepulchre was open, and empty.

At the earliest indication of dawn, the devoted Mary Magdalene and other faithful women set out for the tomb, bearing spices and ointments which they had prepared for the further anointing of the body of Jesus. Some of them had been witnesses of the burial, and were conscious of the necessary haste with which the corpse had been wrapped with spicery and laid away by Joseph and Nicodemus, just before the beginning of the Sabbath; and now these adoring women came early to render loving service in a more thorough anointing and external embalmment of the body. On the way as they sorrowfully conversed, they seemingly for the first time thought of the difficulty of entering the tomb. "Who shall roll us away the stone from the door of the sepulchre?" they asked one of another. Evidently they knew nothing of the seal and the guard of soldiery. At the tomb they saw the angel, and were afraid; but he said unto them: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you."

The women, though favoured by angelic visitation and assurance, left the place amazed and frightened. Mary Magdalene appears to have been the first to carry the word to the disciples concerning the empty tomb. She had failed to comprehend the

gladsome meaning of the angel's proclamation "He is risen, as he said"; in her agony of love and grief she remembered only the words "He is not here," the truth of which had been so forcefully impressed by her own hasty glance at the open and tenantless tomb. "Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

Peter, and "that other disciple" who, doubtless, was John, set forth in haste, running together toward the sepulchre. John outran his companion, and on reaching the tomb stooped to look in, and so caught a glimpse of the linen cerements lying on the floor; but the bold and impetuous Peter rushed into the sepulchre, and was followed by the younger apostle. The two observed the linen grave-clothes, and lying by itself, the napkin that had been placed about the head of the corpse. John frankly affirms that having seen these things, he believed, and explains in behalf of himself and his fellow apostles, "For as yet they knew not the scripture, that he must rise again from the dead."

The sorrowful Magdalene had followed the two apostles back to the garden of the burial. No thought of the Lord's restoration to life appears to have found place in her grief-stricken heart; she knew only that the body of her beloved Master had disappeared. While Peter and John were within the sepulchre, she had stood without, weeping. After the men had left she stooped and looked into the rock-hewn cavern. There she saw two personages, angels in white; one sat "at the head, and the other at the feet, where the body of Jesus had lain." In accents of tenderness they asked of her: "Woman, why weepest thou?" In reply she could but voice anew her overwhelming sorrow: "Because they have taken away my Lord, and I know not where they have laid him." The absence of the body, which she thought to be all that was left on earth of Him whom she loved so deeply, was a personal bereavement. There is a volume of pathos and affection in her words, "They have taken away my Lord."

Turning from the vault, which, though at that moment illumined by angelic presence, was to her void and desolate, she became aware of another Personage, standing near. She heard His sympathising inquiry: "Woman, why weepest thou? whom seekest thou?" Scarcely lifting her tearful countenance to look at the Questioner, but vaguely supposing that He was the caretaker of the garden, and that He might have knowledge of what had been done with the body of her Lord, she exclaimed: "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." She knew that Jesus had been interred in a borrowed tomb; and if the body had been dispossessed of that resting place, she was prepared to provide another. "Tell me where thou hast laid him," she pleaded.

It was Jesus to whom she spake, her beloved Lord, though she knew it not. One word from His living lips changed her agonized grief into ecstatic joy. "Jesus saith unto her, Mary." The voice, the tone, the tender accent she had heard and loved in the earlier days lifted her from the despairing depths into which she had sunk. She turned, and saw the Lord. In a transport of joy she reached out her arms to embrace Him, uttering only the endearing and worshipful word, "Rabboni," meaning My beloved Master. Jesus restrained her impulsive manifestation of reverent love, saying, "Touch me not; for I am not yet ascended to my Father," and adding, "but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

To a woman, to Mary of Magdala, was given the honour of being the first among mortals to behold a resurrected Soul, and that Soul, the Lord Jesus. To other favoured women did the risen Lord next manifest Himself, including Mary the mother of Joses, Joanna, and Salome the mother of the apostles James and John. These and the other women with them had been affrighted by the presence of the angel at the tomb, and had departed with mingled fear and joy. They were not present when Peter and John entered the vault, nor afterward when the Lord made Himself known to Mary Magdalene. They may have returned later, for some of them appear to have entered the sepulchre, and to have seen that the Lord's body was not there. As they stood wondering in perplexity and astonishment, they became aware of the presence of two men in shining garments, and as the women "bowed down their faces to the earth" the angels said unto them: "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." As they were returning to the city to deliver the message to the disciples, "Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."—J. E. T. in *Jesus the Christ*.

DIVINE PURPOSE IN MAN'S CREATION

(Concluded from page 198)

Now, Jesus Christ is the Son of God. All right, what is our relationship to Him? He met Mary early in the morning of the resurrection, and when she would approach Him and place her hands upon him in loving affection, He said:

"Touch me not; for I am not yet ascended to my Father." It

seems He was reserving contact with His resurrected, immortal body, for the first embrace of the Father. "Touch me not; . . . but go and tell my brethren," referring to the apostles—"tell my brethren, that I ascend unto my Father, and to your Father, to my God, and to your God."

I know of no other scripture that so beautifully sets forth the relationship of brotherhood of man to the Christ than this passage; unless perhaps it might be this one:

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren," showing that our origin is the same as the origin of the Christ. Now I understand Paul clearly when he says:

"We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

Now ask the question, David: "What is man that thou art mindful of him? and the son of man, that thou visitest him?" The answer is: Sons of God, brothers to the Christ, sparks struck from God's own eternal blaze—parts of Him—parts of God! Hence, God is mindful of mankind; hence He visits them, hence He places all things under their feet, and gives them the high mission to multiply and replenish the inhabitants of the earth, and to have dominion over it.

How blessed this doctrine! How high and lifted up it is above the notion that man has his origin in the slime of the ocean, and the protoplasm which rises from it, until it differentiates into the various forms of life, and man comes from some one or other of the many lines that lead out from this common source of life!

I have been thrilled in this conference by reference to that vision that the Lord gave to Abraham of the intelligences that were organised before the world itself was formed. In the great host before the throne of God there were many noble and great ones—noble and great ones! And God looked upon these spirits, "and he saw that they were good;" and He said to Abraham: "These I will make my rulers. Thou, Abraham, art one of them." I pray you note the characterisation of these prominent spirits—"noble", "great", "good"! These are characteristics that embrace all other virtues. They include everything that could be desired in the way of character elements. How splendid that is! Of course we common men doubtless stand far below that high level on which God placed these "noble" ones, and "great" ones, and "good", in the vision He gave to one of the noblest—Abraham. But how comforting it is, and how blest it must be to have the assurance that though far below, in excellence, these whom God has selected to be His rulers, we nevertheless are brothers to them; and in lesser degree possessing that which they possess, with the opportunity and privilege granted to us to approach if we may not attain to their excellence. Then to be brothers to

Him—brothers to the Christ; and brothers to that worthy host that has been chosen to be associated with the Christ in leadership of those things which make for the accomplishment of God's purposes with reference to the existence of man in the earth. That affords me much more comfort than to think of man as being related—even though distantly related—to the brute creation.

I close with this scripture:

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: . . . and it doth not yet appear what we shall be.” That is, we cannot estimate the possibilities growing out of that truth, and that relationship—“it doth not yet appear what we shall be.” Eye hath not seen, ear hath not heard the depth and height of the glory which God designs for His children. We may not fathom it upward or downward, “It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” (1 John 3: 1-3). God grant that it may be so, I pray, in the name of Jesus Christ. Amen.

GOSPEL TEACHINGS*

INDIVIDUAL RESPONSIBILITY

FREE AGENCY. Free agency is man's natural heritage. Without it the law of obedience would fail in its purpose, and punishment for sin would be useless. Man is created in the image of God with the possibility of becoming like Him; but he can not attain to that position without a knowledge of good and evil and the power to choose for himself. The Atonement frees every soul who comes into the earth from the effects of the Fall and the power of death; but each individual is and must ever be responsible for his own acts. The debt of gratitude which we owe to Christ is beyond the power of comprehension. Through His death and resurrection we obtain that greatest of all gifts—everlasting life; but whether that life shall be enjoyed in the presence of our Eternal Father and His Son or be an existence separated from their presence depends upon individual effort.

All shall be raised from the dead, “They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

RESPONSIBILITY OF CHRIST. If Christ had not broken the bonds of death and the tomb, the life of every soul that has been or will be born unto this earth must have ended at death. “For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.”

*This article is for use in the course of study of the Relief Societies on the second meeting night in April.

This stupendous responsibility was placed upon Christ in the eternal worlds. He accepted it willingly, gladly, offering Himself a sacrifice for sin that the children of God might eventually become like Him. "And I, if I be lifted up from the earth, will draw all men unto me."

Notwithstanding Christ was the Son of God and the Redeemer of the world, good and evil were set before Him. He chose always the good. He came not to do His own will but the will of His Father. How easy it would have been, from our mortal view, for Christ to have failed. "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." But Christ withstood the temptation saying, "Get thee hence, Satan." At any time prior to His crucifixion, had Christ denied that He was the Son of God and courted the honour of men He might have saved Himself from the awful death, but the responsibility of redemption rested upon Him. He could not. He would not fail. If He had failed, who can estimate the direful consequences?

RESPONSIBILITY OF JOSEPH SMITH. In answer to prayer the heavens were opened up to the Prophet Joseph Smith. He was made the restorer of the everlasting Gospel. Heavenly beings visited him and instructed him from time to time how he should proceed to organise the Church of Christ, and what means he should employ to promulgate its principles. Nevertheless, Joseph was accountable to God for every act of his life as a man and as a prophet. If Joseph had denied the fact that he had seen a vision, he could easily have escaped persecution; but he said, "I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it, at least I knew that by so doing I would offend God, and come under condemnation." Had he denied life might have been much easier for him, but he chose to be true, even though it cost him his life.

RESPONSIBILITY OF BRIGHAM YOUNG AND OTHER CHURCH LEADERS. After the death of the Prophet Joseph, the guidance of the Church devolved upon the Twelve Apostles with President Brigham Young at their head. A mighty responsibility rested upon these men. They succeeded, under the blessing of the Lord, in founding a great commonwealth, in opening up the Rocky Mountain region. President Brigham Young was a prophet and the mouthpiece of God to all mankind, but he was amenable to the Lord for his actions and for teaching the world correct doctrine. He once said:

Who are we? I ask again. We are the children of the Almighty, of Him who framed this earth and brought it into existence and placed His children upon it to see what they would do. He gave them their agency and said, "Now act for yourselves." And everyone does act for

himself, for good or evil, for blessings or curses. We all act for ourselves.

President Young and the leaders of the Church who have followed him have ever maintained their integrity, and nobly discharged the great responsibility of leading this people.

RESPONSIBILITY OF PARENTS IN TEACHING THIS PRINCIPLE IN THE HOME. Every Latter-day Saint home should be a sanctuary of love and peace; order should be its chief corner stone. Devotion to the most high God should be its sustaining pillars. The governing power of the home is vested in the father and mother, who are under obligation to teach their children the laws of the Gospel, and that they will be held accountable to God for their actions. Parents are also required to teach them obedience to all rightful authority. "They shall also teach their children to pray, and to walk uprightly before the Lord."

Children are responsible for their actions. From the time they are eight years old they are supposed to have a knowledge of right and wrong and are required by the law of God to render obedience to their parents and to the counsels of the Lord.

RESPONSIBILITY OF INDIVIDUALS. Great, then, is the responsibility of each individual. Salvation depends upon works. Many justify their shortcomings because of the foolish acts of others; such a course will bring condemnation to the soul. Man is a responsible being. His life is his own. What shall it be? No matter how great the person, or how wonderful his works, he must needs learn to be obedient to the counsels of God. He must learn to stand for the right regardless of any influence under heaven. Christ Himself has set the example.

There is no excuse in the Church of Jesus Christ of Latter-day Saints for its members to be disobedient or wayward. Every organisation is working for the welfare of Israel—teaching all their responsibility to God, to their home, and to themselves. Our women should learn to be dependable in business, dignified and chaste in their amusements, seeking always to improve their minds by study, by faith, and by living in accord with the light of the Gospel.

THE GLORY OF FREE AGENCY. Free agency glorifies man. It makes him a responsible, independent being, and stamps him as but "a little lower than the angels." It places him "on an equality with the parents of the race. He has the choice of good or evil for himself, with the results of that choice assured. If he chooses evil condemnation follows; if good be his choice it will prove to be the way to all the powers, glories, and exaltations that the Gods enjoy, in whose image man is created."

DISCUSSION

1. What is meant by the Atonement? What is its two-fold purpose?
2. How has Christ's resurrection affected the lives of men?

3. Give instances when the Prophet Joseph might have failed in his responsibility and thereby obtained favour with his fellows.

4. Repeat what Brigham Young said about free agency.

5. Show how individual responsibility may be developed in the home.

6. What responsibility rests upon the Latter-day Saints (a) in business life; (b) in social life?

THE MANCHESTER CONFERENCE

THREE spirited conference sessions were held in the Caxton Hall, Manchester, March 21st. There were in attendance President James E. Talmage, Sister May Booth Talmage and Elder James K. Knudson from Mission headquarters; President Alvarns H. Parry and all of the Traveling Elders of the Manchester District, together with a large number of members and friends both visiting and resident.

A sketch, supplemented by singing, depicting the lives of service and sacrifice of the "Mormon" Pioneers, was given by the Sunday School children in the morning session. Well prepared essays relating to the theme were read by Sisters Marion Baron, Amelia Horridge, Dorothy Howarth, May Pullan and Sarah Allsop. The value of the Sunday School and the power that it had in shaping his life were told by Elder F. Donald Merrill. Sister Talmage related some of the experiences of her pioneer mother, and developed the real meaning of the word "Pioneer." The Mission President affirmed that one of the outstanding features of the journey and purposes of the pioneers was the absence of any doubt or hesitancy as to eventual success; nothing was performed experimentally, but every task was executed with a will and with assurance for the future.

Staunch testimonies and doctrinal thoughts of worth constituted the remarks of Elders C. Leland Davey, John H. Holden, V. Høhngren Tanner, Maurice R. Barnes and Kenneth D. Singleton in the afternoon meeting. Elder James K. Knudson pointed out the naturalness and timeliness of the workings of the Lord in accomplishing His purposes. President Talmage counseled all to heed the message of the ambassadors of the Gospel. He showed how testimonies can not be inherited or passed from one person to another, and affirmed that testimonies come as a result of individual work and effort.

In the evening session President Alvarns H. Parry, by well drawn illustrations, demonstrated how a man could serve but one master; and in life that master is either the Saviour or Satan. The principle of repentance was the theme fittingly discussed by Elder Lathael L. Fryer. Sister Talmage extolled the efforts of the Relief Society and the Mutual Improvement Association; and pointed out how these organisations are sources of spiritual uplift to all. The Mission President said that the Spirit of the Lord

makes the learned man ashamed of his learning, because he is made keenly conscious of how little he knows. The Church of Jesus Christ of Latter-day Saints is bold yet tolerant; and further, in the Lord's own time, all the churches that are not His will fall.

In addition to the regular conference sessions a Missionary meeting, a Priesthood meeting and a Relief Society meeting were held, in which reports were given and suggestions and instructions adopted to further the work in its several phases.

At the close of the conference everyone left feeling benefited for having attended and partaken of the spirit of the Gospel, which had been so abundantly manifest at the several gatherings.

KENNETH D. SINGLETON, Conference Clerk

FROM THE MISSION FIELD

Releases and Departures—Elder Grant W. Pett, who has laboured in the Liverpool, Newcastle and Birmingham Conferences; and Elder Ellis L. Rees, who has laboured in the Birmingham and Ulster Conferences, have been honourably released to return to their homes in America. Elders Pett and Rees left Liverpool, Saturday, March 27th.

Branch Conferences—Of the Sittingbourne Branch, London Conference, on March 7th. The theme "Obedience" was presented by the Sunday School. Elders Lawrence W. Bramwell and Roscoe E. Evans were the speakers.

Of the Nuneaton Branch, Birmingham Conference, on March 21st. The theme of the Sunday School session was "The First Principles of the Gospel." President Milton England, Elder Cleston H. Rigby and Brothers William Seekington and George E. Hunter were the speakers.

Of the South London Branch, London Conference, on March 21st. President Deviel B. Stewart and Elders Lawrence W. Bramwell, Henry D. Bradford and Marvin P. Thain took part in the proceedings.

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LIVERPOOL

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LATTER-DAY SAINTS IN GREAT BRITAIN